NUMB. 331.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick.

FROM THURSDAY *June* 26, to TUESDAY *July* 1, 1740.

The Anſwer to Arminius *continued from Gazette No.* 317.

Nitimur in vetitum ſemper, cupimuſq: Negata.

Every Man is tempted, when he is drawn away of his own Luſt, and enticed. Then when Luſt hath conceived, it bringeth forth Sin: And Sin when it is finiſh'd bringeth forth Death. St. JAMES.

A THIRD Paſſage, Mr. WHITEFIELD cited to prove, that *Adam*'s Sin, was not only *Adam*'s, but Ours alſo, was (ſaith *Arminius*) the famous Paſſage, *Rom.* v. contrary to the whole Scope and Deſign of the Apoſtle's Reaſoning, which was 'to prove, that all Mankind died for the *Sin* of one Man 'Adam only, and not for a Sin common both to him and 'them.'—What a ſtrange cryptick Way of Writing is this! a Syſtem of the wildeſt Inconſiſtencies, a myſterious parcel of Words wonderfully jumbled together! He here confeſſes, that *all* Mankind *died*; that they died *for Sin*; for the Sin of one Man *Adam* only; yet *not* a Sin common (in its *Imputation*) both to *him* and *them*. If *Adam*'s Poſterity died *for* HIS Sin only, is not *Arminius* turn'd *Calviniſt*? Muſt not *that* Sin be *imputed* to his Poſterity? No, ſaith he, though they died FOR *Adam*'s Sin, yet not for a Sin *common* both to *him* and *them*. Why then, it ſeems, the *Father* eat the ſowre Grapes, and the *Children*'s Teeth are ſet on Edge! The *Puniſhment* is *common*, but the *Sin* was *Adam*'s only: Pretty Logick indeed! A very *genteel* Way of ſecuring *God*'s *Juſtice*! All over *new* and extraordinary! *Arminius* declares, that our Death is *penal*. And yet, in the very next Breath, denies we had any Concern in the *Sin*, that procur'd it. *Infants* die, their Death is the *Puniſhment* of Sin, they never ſinn'd *perſonally* and *actually*; either therefore they ſinn'd *legally* in *Adam*, or *Innocency* it ſelf is puniſh'd with *Death*. Here then ſtands the Difference in our Schemes. *We* ſay, as *Adam* was the *Repreſentative* of his Poſterity, they are puniſh'd with Death for *his* Sin, *imputed* to them; *He* ſays, they are indeed *puniſh'd* for *his* Sin, which was not ſo much as *imputed* to them, *i.e.* tho' perfectly *innocent*. I appeal then to our Readers, I ſpeak as to *wiſe Men*; judge ye, *whoſe* Scheme moſt derogates from the *Juſtice* of God, and whether this Writer be equal to his Task, and fit to be entruſted with a Cauſe, which he has himſelf ſtabb'd to the Heart. For you plainly ſee the Concluſion of his Argument, *viz.* that tho' in all Reſpects *innocent* Ourſelves, we may be *puniſh'd* FOR the Sin of another. Certainly if this be the *whole* Scope and Deſign (as *he* ſays 'tis) of the Apoſtle's Reaſoning, Mr. *Whitefield*, and every other *Calviniſt*, muſt be very ſecure. What need we any further Witneſs, when ye have heard it, out of his own Mouth! So much for the Arguments from SCRIPTURE; paſs we now to EXPERIENCE.

'When the Letter Writer (ſays he) (Mr. *Whitefield*) 'brought *Experience* to ſupport this I ſuppoſe he intends, 'what he call'd a plain and evident Demonſtration of it, 'from the Death of Infants, &c.' Now 'tis certain, Mr. *Whitefield* made uſe of *this*, for *one* Argument under the Head of *Experience*, and ſo did St. *Paul* before him, but why ſhould *Arminius* ſtep over the *other Topick*, our incomparable Preacher had reaſon'd ſo well from? I mean the conſtant univerſal Prevalence of *Sin* in the World; the *Envy*, *Malice*, *Pride*, *Luſt*, *&c.* ſo viſible among Mankind, with which (to paſs over the Diſorders he obſerved in the natural World) we could not be created by a *Being* of unſpotted Purity, which therefore, he juſtly inferr'd, muſt ſuppoſe our Communication with *Adam* in the APOSTACY, and could only ſpring from *Original Sin*. This was Mr. *Whitefield*'s Argument, to which I have heard of no other Exception than the Influence of *bad Example*, which reſolves all the Sins, we commit, into that favourite Word of *Socinians*, IMITATION.—But this ſeems with ſo many and ſuch big Abſurdities, that every unprejudic'd Reader muſt immediately ſee the Vanity of ſuch a deſperate Evaſion. For in the firſt Place I would aſk, *whence* this unaccountable Influence of bad Examples ſhould originate, and what it is, can arm *Sin* with ſuch Magick and tyrannical Sovereignty! Can there be any Thing in a Life of Wickedneſs, of any *natural* Tendency to draw and allure our *Imitation*? Has *Sin*, the moſt ſhameful and curſed thing in Nature, any *Attractives* and Beauties, abſtract from the Tendencies, and falſe Judgment of *corrupt Nature*? Muſt we not lay a kind of a violent Reſtraint upon *Reaſon* and *Religion*, before we can commit it! Are not the Laws of God guarded by the moſt awful Sanctions! Do not the the Laws of *Man* effectually reſtrain *Thouſands* every Day, from the Imitation of bad Example in Capital Crimes, and where *Life* only is in Danger! Except therefore *Nature itſelf* were more propenſe to *Vice* than *Virtue*, certainly the ſuperior Injuctions of *Heaven*, which thunders out, and in the loudeſt and moſt ſolemn Language, denounces *Hell* and *Damnation* upon every Soul that doeth Evil, muſt be more effectual to curb them in from the *Imitation* of every bad Example. Should we ſee Ten Thouſand Men jump into a *Fire*, ſhould we find any Inclination to *imitate* their Phrenzy? And does this hold any Proportion to the Stupidity of Sinners, who *imitate* the Crimes of others, at the Expence of *Eternal Life*, and the Riſque of *Hell-Fire*! If Men, as we are told, 'come into the World with ſtronger Tendencies to *Virtue* than *Vice*, is it poſſible they ſhould *run after* one another, through all the Reſtraints of *Religion* and *Conſcience*, into *everlaſting Burnings*! Would not the *Antipathy* of Nature be a ſufficient Guard againſt Examples contrary *to itſelf*, as all *Bad* ones muſt be, upon this Author's Scheme? We deny not, that the Examples of bad Men have, *in Fact*, a terrible Influence upon others; but this, we aſſert, muſt originate from the *Depravity* of Nature, without which, we conceive, they could have no other Effect, than to make us *flee* from them, as the Antipathy implanted in us, makes us do, from before a *Serpent*—ſince we know, they will bite us at the laſt like a *Serpent*, and ſting us like *an Adder*.—Again, if the Tendency of Nature be more to *Virtue* than *Vice*, what rational Account can be given, why Men in General are more under the Influence of

of

of bad Sermons than *good* ones? Do not these Writers, in their ethical Discourses, extol *Virtue* to the very Skies? Don't they draw the Picture of *social Virtue* in the most charming Colours and Lineaments? Don't they heighten all her Features, give her the most finishing Touches, and dress her up in the Honours of a *Goddess*? Besides these native Excellencies, their Sermons find in her, or stamp upon her, is not the Practice of Virtue urged and press'd by the most cogent Reasons, the great Masters of Morality can derive, either from *Scripture* or the Lights of *Philosophy* and *Civil Life*? Is it not highly commended and countenance'd, encourag'd by all the fragant Arguments of *Paradise*, and the Glories of Immortality? If so, and it has *Nature* too on its Side, whence is it, *virtuous* and *religious* Examples have *less* Influence than *profane* and vicious ones? And that this is *plain Fact*, no Man in his sober Reason can dispute. Do we not too often, alas! See that Children of *pious* Parents and Ministers, under Restraints of the severest Authority, the strictest Discipline, the most religious Education, and with the best Examples every Day before their Eyes, break thro' all, and even distinguish themselves for Wickedness, and commence *Graduates* in *Vice*? What possible Account can be given for this, without immediate Recourse to some *Original Corruption*, strong enough to defeat the noble Ends of the best Institutions and Examples? This can't be *Imitation*, it must be *Nature*. I would yet further enquire, *when* this *Imitation* commen'd; I would know the first Date and Rise of it: We must, if we trace it, come up at last to some *first Sinner*; this, I expect to hear, was *Adam*: He by his Apostacy contracted vicious Principles, *his* Sons imitated his vicious Examples, and their Sons *theirs*. But upon the *Objector's* Hypothesis it looks very odd that Children born *pure* and holy, should run into their *Father's* Crimes, when he could tell them, and they themselves must see, what *one* Sin had already cost him; how it had expell'd him from the Garden of Pleasure, and placed a flaming Sword at the Gate of Paradise, of which he was once *the Lord*. Wretched Encouragement for them to transgress, if they were more disposed by *Nature* to *Virtue* than *Vice*. *Adam* must be a wretched and vile Man indeed, quite divested of all the Care and Passions of a *Father*, yea of every Sentiment of *Humanity* itself, if he did not improve the Punishment of his own Crime, to awe and restrain his Sons from an Imitation of him; in the most solemn and authoritative Manner, caution and premonish them against, what had so lately prov'd fatal to himself. But no to insist here, we find the old World in a little time cover'd with the Waters of the Flood, except *Noah* (with his Family) *a righteous Man*. Which Character must incline us to believe, he gave the *best Examples* of Religion and Virtue to his Children, such as a Nature *inclin'd* to Virtue must certainly desire to *imitate*, especially when a wicked Generation had just sunk down before their Eyes, and they saw Righteousness so amply rewarded and visibly distinguish'd, in their own extraordinary Salvation. If we should suppose, they had before associated with those Sinners, and contracted some of their Vices, yet methinks there should be Water enough in the *Flood* to wash away the Impression, and Terror enough in the dreadful Judgment to turn their Eyes to a Fountain of tears, and for ever guard and restrain them from *bad* Examples: And then 'tis natural to suppose, they set more *good* than *bad* Examples before all their Successors, which shews the Stupidity of resolving all our Sins into *Imitation*. To which I may yet add, that some Men run into Sins, which we can't suppose, they *ever saw* committed by another; witness only *Bestiality* and *Sodomy*—I dare say, no Man guilty of either of these Crimes, was led into them by *Imitation*; because the very *sight* of so *brutal* and hideous a Fact, must shock and deter any Man living, of a Nature more propense to *Virtue* than *Vice*. And truly upon the Hypothesis of *Imitation*, when a Child is born into the World, we might have great Hopes of it's *Immortality*; for as Death is the Wages of *Sin*, and they are suppos'd to be born with Inclinations to Virtue, 'tis more probable, they will *imitate good* than *bad* Examples, and so stand fair to live *for ever*—Besides, how strange is it, that *all* Mankind without Exception, shou'd break thro' the virtuous Inclinations of Nature, and so universally run into Sin, yea, that the best of Men find it so difficult to put off the Impressions, receiv'd from *bad* Example, while those receiv'd from *good* ones, are so apt to be lost, when we run never so little into *bad Company*, and sensual Diversions. All this shews that *Imitation* alone is a mere Chimera, and principally resolves our Sins into what St. *James* has observed at the Head of this Paper, *viz.* that 'every Man is tempted 'when he is drawn away of his own Lust, and enticed.'

[*To be continued.*]

New York, June 9. Yesterday arrived here Capt. *Fitzpix* in 25 Days from *Jamaica*, who brings us the agreeable News, that Admiral *Vernon* had bombarded the Town of *Carthagena*, beat down several Churches and Houses & done other Damages. From thence he went to *Porto Bello* to refit, and from thence sail'd for *Chagra*, a strong well fortified City to the Leward of *Porto Bello*, which he took after a brave and obstinate Resistance. He found great Riches in the Ware houses, and brought away to *Jamaica* 2850 Serons of Cocoa, 280 Bags of Vigonia Wool, 148 Casks of Jesuits Bark, sundry Cases of Goods, the Contents unknown, with a great Quantity of other Goods, to the Value of One Hundred Thousand Pounds Sterling. He also brought away 22 Brass Cannon, 25 Brass shot, 135 Iron shot, &c. &c. As this City and *Porto Bello* are the only Embarkadeers for the Kingdom of *Peru*, this must be a sensible Loss to the *Spaniards*.

Admiral *Vernon* was safe arrived at *Jamaica*, and was preparing for another Expedition, and has sent Commodore Brown, and 4 Men of War, to wait at a certain Place, till he comes to them.

CHARLES-TOWN, *July* 1.

On Friday last arrived here Capt. Beach in 7 Weeks from Portsmouth, who sail'd in Company with a 40 Gun Man of War, which had under her Convoy a Store Ship bound for New-York. He informs that the Day after the English Man of War left him, he was chased about 100 Leagues off the Western Islands by a Spanish Man of War of 40 Guns, which once got within Gun shot of him, but he with great Difficulty escaped.

Capt. Hall and Capt. Largdon are both arrived here, & have had an Engagement with a large Spanish Privateer of 14 Carriage Guns, which cruises about 20 Miles to the Northward of our Bar, they have kill'd some of Capt. Hall's Men and wounded several others.

We hear from *Maryland*, that the Hon. Coll. *Alex. Spotswood* died there on the 5th of last Month.

Custom House, Charlestown,
Entred inwards,

Beach from London. Janvrin and Facy from N. England. White from Boston. Cleeke from Philadel. Morgan from N. York.

Entred out. Cleeke for Cowes. Clear'd for Departure Atkinson to Hull. Evans to Bermuda. Greig, Rogers and Stupart to Cowes.

EXPORTED from *Nov.* 1, 1739.

Barrels of

Rice 61918.	Tarr 1812.
Pitch 3819.	Turpentine 75.

PRICE of the following Goods.

Rice 32 to 33 s. 9 d. *per C.*	Turpentine 20 s.
Pitch 40 s.	Skins 18 to 19 s.
Tar 30 s.	Indian Corn 7 s. 6 d. to 10 s.

Strayd on the other Side of Ashley-Ferry, Sorrel Horse, branded the on Mounting Buttock R I, and a Star in his Forehead, Whoever brings the said Horse to John Martini at his Plantation near Goose-Creek, shall have 3 l. reward.

To be sold by John Laurens Sadler of *Charlestown*, a choice London Chaise and Furniture.

Part of the Act for the better regulating of Patrols.

Passed the 10th Day of *May*, 1740.

AND BE IT FURTHER ENACTED by the Authority aforesaid, that the Captain or commanding Officer of every Company, shall have Power in their several Districts, from time to time to appoint one good and discreet Person, from among the Persons so pricked off, to be their Commander as soon as their Names shall be so prick'd off as aforesaid. And in case such Captain or commanding Officer fail so to do before they leave the Place of Muster, that then the said Captain or commanding Officer be liable to the Fine of One Hundred Pounds, to be recover'd as before men-

tioned; and that the Commander of every ſuch Patrol may have the better Authority, to keep them in good Order and Demeanour during their Time and Turn of Duty, it ſhall and may be lawful for every ſuch Patrol Commander, and they are hereby directed and required on any Default or Miſbehaviour or Neglect of Duty of any Patrol Man, to inflict a *Fine* upon him not exceeding Forty Shillings current Money, for the Uſe of the Patrols reſpectively in which ſuch Neglect, Default or Miſbehaviour ſhall be committed, to be levied by Diſtreſs and Sale of the Offender's Goods, by Virtue of a Warrant for that Purpoſe, directed to the Conſtable of the Pariſh, under the Hand and Seal of the Captain or Commander of the Company for that Diſtrict, in whoſe Company or Patrol ſuch Neglect, Default or Miſbehaviour ſhall happen or be committed which Conſtable ſhall be allowed Twelve Pence per Mile, and Twelve Pence per Pound for his Trouble in levying the ſame And that the ſaid Patrols may be the better able to ſuppreſs any miſchievous Deſigns of Negroes or other *Slaves* during their Time of *Service*, IT IS HEREBY FURTHER ENACTED by the Authority aforeſaid, that every Perſon appointed or undertaking as a Proxy for another, to ſerve in the ſaid Patrol, in Purſuance of, or by Virtue of this Act, ſhall provide for himſelf & keep always in Readineſs, & carry with him on his Patrol *Service*, one good Gun or Piſtol in order, a Cutlaſs, and a Cartridge Box with at leaſt ſix Cartridges in it, under the Penalty of Two Pounds current Money for want of any ſuch Arms or Ammunition at ſuch Times and Places as they ſhall be appointed, by their reſpective Commanders in their ſeveral Diſtricts, to whoſe Orders they ſhall on all Occaſions be reſpectively obedient during their Time of *Service*, on Pain of incurring the Fine of two Pounds herein mentioned.

AND BE IT FURTHER ENACTED by the Authority aforeſaid, that every Patrol, ſhall go to, and examine the ſeveral Plantations in their Diſtricts ſeverally and reſpectively, at leaſt once in a Fortnight, and may take up all Slaves which they ſhall ſee without the Fence or clear'd Ground of their Owners *Plantations*, who have not a Ticket or Letter to ſhew the Reaſonableneſs of their Abſence, or who have not ſome White *Perſon* in Company to give an Account of his, her or their Buſineſs, and ſuch *Patrol* may correct every ſuch *Slave* or *Slaves* by Whipping with a Switch or Cow-skin not exceeding Twenty Laſhes. PROVIDED that no Patrol Man ſhall beat or abuſe any Slave quietly and peaceably being in his Maſter's Plantation, or found any where out of the ſame having a lawful Ticket, under the Penalty of Forty Shillings, to be recover'd by Warrant from any one Juſtice of the *Peace* upon Oath, and paid to the Owner of the Slave ſo abuſed, and the ſaid *Patrols* ſhall have full *Power* to ſearch and examine all Negro Houſes for offenſive Weapons and Ammunition, and on finding of any ſuch contrary to the Act for the better ordering and governing Negroes and other Slaves, ſhall then proceed according to the Method by the ſaid Act directed. And if any Patrol, when the Commander is preſent, ſhall ſee any fugitive Slave or Slaves endeavouring to avoid them, by hiding or running into, or ſhall hear of any ſuch being harbour'd in any Dwelling houſe of a white *Perſon*, the Commander ſhall ask Leave of the Owner of of the ſaid Dwelling-houſe, or of ſome white *Perſon* then there, to ſearch for, examine and apprehend the ſaid fugitive Slave, or that the ſaid Owner ſhould deliver up ſuch Slave or Slaves. And in Caſe the ſaid Owner or other white *Perſon* ſo entreated, ſhall refuſe to deliver up ſuch fugitive *Slave* or Slaves, or to ſuffer Search to be made for them (the ſaid *Patrol* or any of them having ſeen ſuch *Slaves* enter) ſhall forfeit the *Sum* of Five *Pounds* current Money for every ſuch Offence.

AND BE IT FURTHER ENACTED by the Authority aforeſaid. That the ſaid *Patrols* in their ſeveral Diſtricts, or any two Perſons belonging to the ſaid *Patrols* reſpectively, ſhall have full *Power*, and they are hereby authorized & impowered to enter into any diſorderly tipling Houſes, or other Houſe ſuſpected of harbouring, trafficking or dealing with Negroes, either of white *Perſons*, free Negroes or others, and to apprehend and correct all diſorderly Slaves there found, by Whipping as herein before directed, and the ſaid *Patrols* in their ſeveral Diſtricts may ſearch any ſuch diſorderly Houſes for ſtolen Goods, if any are ſuſpected to be there concealed, upon Oath firſt made of ſuch Suſpicion, before a Magiſtrate, and the ſame certified to the Commander of ſuch *Patrol*.

AND WHEREAS many Irregularities have been committed by former *Patrols*, ariſing chiefly from their drinking too much Liquor before or during the Time of their Riding on Duty, BE IT THEREFORE ENACTED by the Authority aforeſaid, that any *Perſon* whatever who ſhall be drunk during the time of his *Service* on the *Patrol*, ſhall be ſubject to the *Penalty* of Forty *Shillings*, to be recovered by Warrant from any Juſtice of the *Peace*, upon Oath firſt made thereof, the ſame to be applied to the Uſe of the High-Ways in the reſpective Diſtricts where the Offence ſhall happen.

On Thurſday the 10th of July next, at 10 o'Clock in the Forenoon, will be expoſed to Sale at publick Vendue, for ready Money by the Executors, the perſonal Eſtate of John Robinſon Butcher deceaſed, at the Plantation where he liv'd, being 4 Miles from *Charleſtown*, viz. Five Negro Men Butchers by Trade, One Plantation Negro Man, One good Houſe Wench, Ten Horſes ſeveral Milch Cows, and about fifteen Steers, and other Cattle, One large Boar and three Sows, about 8 Acres of good Corn, Peaſe and Potatoes, a good Corn-Mill and ſeveral Plantation Tools, a Beam, Scales and Weights, one pair Billiards, ſundry Houſho'd Goods and wearing Apparel, one Silver Watch, one Muſquet, and four good Fowling pieces, and ſundry other Goods.

All Perſons who have any Demands on the ſaid Eſtate, are deſired to bring in their Accounts properly atteſted, And thoſe who are indebted, are likewiſe deſired forthwith to adjuſt the ſame with Robert Raper one of the Executors, who ſettles the ſaid Accounts.

Alex. Smith.
Robt. Raper.

IN Council the 7th Day of *July* 1739.

THERE being great Reaſon to believe that many poor People of the Principality of WALES, would remove into this Province, provided they could be ſure of having the ſame Bounty (over and above the Land allowed by his Majeſty) as other poor Proteſtants have heretofore had, who have become Settlers in his Majeſty's Townſhips.

RESOLVED, THAT the *Sum* of *Six Thouſand Pounds* ſhall be reſerved out of the Townſhip Fund, to be appropriated as a Bounty to the firſt two Hundred People above Twelve Years of Age, (two under Twelve Years of Age to be deemed as one) who ſhall arrive here from the Principality of WALES, and become Settlers in the *Welch* Tract upon *Pedee*, within the *Space* of *Two* Years from hence, the ſaid Bounty to be proportioned as follows, *viz.*

To each Head above Twelve Years of Age.

One Buſhel of Salt. Twelve Buſhels of Corn. One Barrel of Beef. Fifty Wt. of Pork. One Hundred Wt. of Rice.

TO each Male above Twelve Years of Age alſo.

One Axe. One broad Hoe. And One narrow Hoe. One Cow and Calf. And one young Sow.

AND the Charge of running out and the Fifty Acres of Land per Head, allowed by his Majeſty.

A true Copy.
ALEX. CRAMAHE, C.C.